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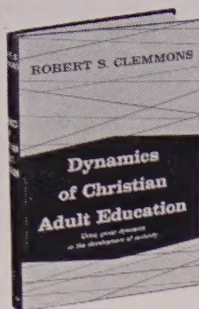


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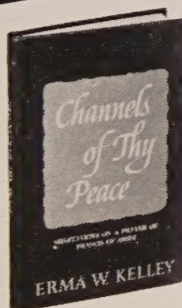
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Changes Dominate April Council Meeting

CHANGES were the order of the day at the National Council's spring meeting, April 22-24. Among the changes which will have far-reaching effects on the life and work of the Church were:

A New Magazine

"Out of all the concerns on the mind of the National Council two have seemed so serious that they are brought to the General Convention in a special program over and above the regular operating budget," the report of the Capital Needs Committee stated. Council agreed that these two needs are:

1. More adequate capital funds for loans and grants throughout the Church.

2. A national church magazine.

Specific recommendations for a new national church magazine brought before the Council by the Promotion Department called for a magazine, "imaginatively conceived and edited" to portray the life and work of the entire Church, to "discuss and clarify" its faith, to relate the Church's faith to "its Mission in the world today," and "to help make Episcopalians articulate as witnessing Christians."

At the Council's request, 300 adult communicants in 100 Episcopal churches, scientifically selected to determine the opinions of the Church's 1,900,000 adults, were polled by the Gallup Organization regarding a new church magazine.

The Gallup poll revealed that "several hundred thousand Episcopalians have never seen a magazine devoted to the life and work of their Church beyond their own diocese." It also found a preference for a monthly magazine of medium size, costing \$4 a year; and these findings were incorporated into the Council's recommendations to the General Convention.

New Status for W.A.

Changes in status were approved to bring three groups more closely within the Council's administrative structure, affect the Woman's Auxiliary, the Presiding Bishop's Committee on Laymen's Work, and the Com-

continued on page 2

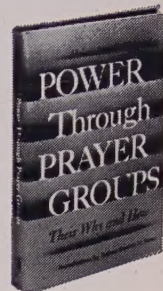
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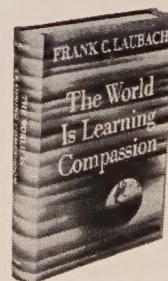


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April Council Meeting

continued from page 1

mittee on Recruiting for the Ministry.

Oldest of the three is the Woman's Auxiliary to the National Council, which has become the General Division of Women's Work. Mrs. Arthur M. Sherman will continue as Executive Director; Avis E. Harvey, Education Secretary of the old W.A., will become an Associate Secretary in the Christian Education Department's Adult Division.

The Presiding Bishop's Committee on Laymen's Work has similarly become the new General Division of Laymen's Work, with the Rev. Howard V. Harper retaining his title of Executive Director.

The Committee on Recruiting was incorporated into the National Council's structure as a new Unit of Church Vocations.

New Appointments

In other business, the National Council appointed:

The Rev. Arthur E. Walmsley as executive secretary of the Division of Christian Citizenship, Department of Christian Social Relations. Former rector of Trinity Church, St. Louis, Mo., he began his duties on May 1 in a post last filled by the Rev. M. Moran Weston, now rector of St. Philip's Church, New York City.

The Ven. David B. Reed as Assistant to the Director of the Overseas Department. Archdeacon of Colombia in the Missionary District of the Panama Canal Zone, he will begin his National Council duties on November 1.

Carman St. John Wolff, missionary to Brazil, as Associate Secretary for Christian Education in charge of aid to overseas missionary districts' departments of Christian education, effective January 1, 1959.

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FORTH

VOL. 123 NO. 6

JUNE 1958

PUBLISHER-EDITOR

William E. Leidt

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EDITORIAL ASSOCIATES

Julia R. Piggin

Patricia Sikes

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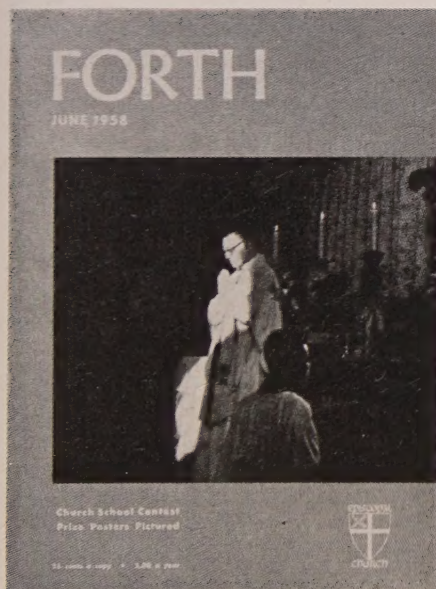
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FORTH—June, 1958, Volume 123, No. 6

published monthly by National Council, September to June and bi-monthly July-August. Publication office, 50 Emmett Street, Bristol, Conn. Editorial and executive offices, to which all correspondence should be addressed: 281 Fourth Avenue, New York 10, N. Y. 25¢ a copy, \$2.00 a year. Postage to Canada 25¢ extra. Foreign postage 50¢. Entered as Second Class Matter at Post Office, Bristol, Conn., under Act of March 3, 1879. Carl J. Fleischman, Business Manager. Change of address should be received by first of month preceding date of issue to be sent to new address. Give both old and new addresses. Please make remittance payable by check or money order to FORTH. Remittances for all other purposes should be made to H. M. Addinsell, Treasurer, 281 Fourth Avenue, New York 10, N. Y., and clearly marked as to the purpose for which they are intended. Printed in the U. S. A. by Hildreth Press, Inc., Bristol, Conn.



THE COVER. In the green and gold month of June the old words of the Office of Instruction seem as natural as sunlight through a chancel window—"This Holy Trinity, one God, I praise and magnify . . ." 1958's June and Trinitytide begin on the same day—a month and a liturgical season in which both the Church and nature honor God the Maker, God the Redeemer, and God the Sanctifier.

FORTH—June, 1958

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READ A BOOK



By the Rt. Rev. LAURISTON L. SCAIFE
Bishop of Western New York

CHRISTIAN LIVING, by the Bishop of Olympia, the Rt. Rev. Stephen F. Bayne, Jr. (Greenwich, Seabury Press, \$2 paper; \$3.50 cloth), is the fifth volume of THE CHURCH'S TEACHING series and the final one to be published, the sixth having already appeared. Like the others, this volume is written for the interested layman rather than for the specialist in Christian ethics, but this by no means indicates that the specialist cannot read it with profit.

Bishop Bayne deals with the Christian, living in the modern community. He outlines how the faith, explained in the other books of the series, can be put into action among "the changes and chances of this mortal life." How to do this is by no means obvious to the modern church member who is subject to the contemporary confusion concerning the correctness or incorrectness of any proposed course of action.

Although there are several recent books by Episcopalians and others dealing with the same thing, it is especially gratifying to find one by a bishop of the Church and one so well written. The writers of these books in the series, have a common method, for they break free from the scheme followed by the last generation leaving scholastic philosophy and the age of the Reformation, and turn to a modern approach to present-day problems.

In the section entitled Books for Reference, Bishop Bayne lists no source prior to 1924, with the exception of the section of the list: Selected Christian Classics for the Devotional Life, and even here the emphasis is on modern translations. Fortunately because he is writing in

a series, Bishop Bayne is not forced to introduce his readers to the Biblical foundations for what he has to say, but is able to go at once into his theme.

He begins with a discussion of Freedom. This is not a freedom *from* something, as we often understand the word, but a freedom to *do* something, to make a choice in any situation. This freedom of choice "is the very means of our communion and partnership with God," for on the right choice, our living in God's Kingdom depends. The freedom which we hold has its limitations. We are limited by what we are in the culture in which we live; we are limited by our incomplete knowledge of any situation, always being prepared to correct our choices in the light of fuller knowledge. We are limited by our own sinful nature. None of this, however, alters the fact that our choices are real and shape the course of our lives.

Christian freedom does not imply a sense of complete liberty, but of deep obligation, of personal responsibility, both to God and to ourselves as His creatures. Our human freedom at best is tainted. This we have learned from personal experience. How often we "know" a better way than the one we "follow"! At this point the Christian idea of redemption, the restoration of all things in Christ, comes in. Freedom is a "predicament" Bishop Bayne says, but God does not leave us here. Our Lord becomes the way of man's return to that service of God which is our "Perfect freedom in Christ." His obedience, His offering, is summed up once and for all in his reigning "from the cross."

The second section of the book deals with the very workaday matters: the means of Christian living. Prayer is the method which comes to the Christian's mind at once and Bishop Bayne deals clearly with prayer along the traditional lines of petition, intercession, praise, thanksgiving, penitence, and meditation, stressing in each case that we are involved in an active articulate search for God's will.

The second matter discussed is fasting, as a necessary part of the Christian life, in the discipline of the body. Calling for a rule of life as the basis for our fasting, Bishop

continued on page 31



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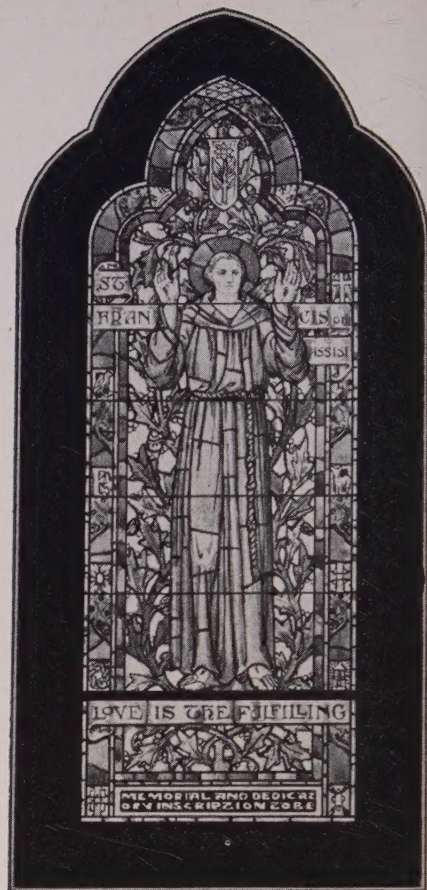
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YOUR CHURCH IN THE NEWS



Two memorial windows honoring Fiorello H. LaGuardia, Mayor of New York, 1934-1945, have been dedicated at Christ Church, Riverdale, his former parish church, the gift of the LaGuardia Memorial Association. One depicts St. Francis (above), a saint who typifies humanitarian qualities, the other St. Michael, the winged warrior, because of his early career as an aviator.



The first Alaskan Eskimo to receive Holy Orders, Milton Swan was ordained this spring to the perpetual diaconate. He will continue to serve the Church of the Epiphany, Kivalina, where he has been a lay reader for twenty years.

Less than an hour's drive from Miami Beach, Fla., where General Convention will meet, October 5-17, the Sacrament is administered to migrant laborers.

The Rev. Arnold R. Verduin, vicar of St. Faith's, Perrine, conducts services for West Indian Anglicans in their labor camp barracks.



The Rev. James F. Hopewell, of the Cuttington College faculty, Suakoko, Liberia, explains black tape and mysterious markings on enormous map of Africa, an aid to the preparation of his doctors' dissertation on the Movement of Islam in West Africa,

to the Rev. Richard Merritt, who is studying group life and Christian education in the *Sei Ko Kwai* before returning to his post in Tokyo.

Both missionaries on furlough are taking graduate study at Columbia University and Union Theological Seminary, New York City, under National Council Scholarships.



Dick Doty

Warner E. Allen, son of the Rev. and Mrs. Albert Allen of St. Mark's, Hood River, Ore., receives the God and Country Award, a medal given to Boy Scouts who have made extraordinary effort in their duty to God and Country through service to their Church.

The requirements for the award, a program of Christian study, worship, fellowship, and service, are set forth in a *Record Book for a Boy Scout in the Protestant Episcopal Church*.

The Brazen Serpent by Sadao Watanabe won first prize at an exhibition of contemporary Japanese prints held at St. James' Church, New York City, in May, co-sponsored by St. James' Seldon Russell Art Fund and the Japan Society. Sale of prints helped raise funds for scholarships at church schools and colleges in Japan.



The Church and the Aging

By Julia Remine Piggin

EVERY week *Time* Magazine prints a column called Miscellany, a collection of striking little oddities gleaned from the nation's newspapers. In the issue dated March 31, 1958, Miscellany quotes:

In Rochester, Wardwill and Herbert Benzing, 74 and 76, gathered to celebrate brother Joseph's 90th birthday, postponed the party until evening because brother Albert, 86, could not take the day off from work.

At the moment that *Time* was being stuffed into its subscribers mailboxes, thirty Episcopal priests, social workers, gerontologists, and economists were at Seabury House in Greenwich, Conn., winding up a conference on the problems of the aging and the aging as problems. Albert Benzing is apparently not one of the problems, but it is a significant footnote to both the conference theme and our culture that an item about an eighty-six-year-old still valuable enough to his employers that he would be missed if he took off a day made the oddities column of a national magazine.

In the year 1800 aging wasn't much of a problem, for almost nobody was doing it. The average life-span was under thirty-five years, and if you had the kind of iron constitution that resisted illness and managed to chalk up your Biblical three-score years and ten, you were re-

spected both as a curiosity and a source of valuable knowledge. In a relatively static, predominantly rural, agricultural society, old people were the Dr. Spocks, the Kinsey reports, the Sigmund Freuds and the do-it-yourself handbooks of their time.

By 1900 general health and sanitary conditions had improved dramatically, and they were reflected in the life expectancy figures. People could plan on living about forty-seven years. And medical scientists were tirelessly and brilliantly at work, developing new drugs, beating down killer diseases. Today, stuffed with sulfa, penicillin, insulin, fresh vegetables and vitamins, bathed daily, antisepticized, vaccinated and immunized, Americans have almost caught up with the Bible. The average life expectancy in the United States is sixty-nine years, the number of people who live beyond it is increasing with startling rapidity.

By 1975 twelve per cent of all Americans will be sixty-five or over. They will be caught in a paradox. The society with the highest percentage of older people in history is the one that places the highest premium on youth of any in history. Part of this attitude can be traced to technological strides, which have made the prized know-how of one generation laughably old-fashioned in the next, part of it to the peculiar psychology of twentieth-century western culture. Whatever its background, the compulsory retirement

age—usually about sixty-five—is an almost universal rule. Already there are more retired men and women in the United States than there are Negroes, almost as many as there are Episcopalians, Methodists, and Presbyterians combined. And, because they share specific, common problems, the aging must be regarded as a minority group whose existence cannot be ignored by the community. To the Church, of course, each of them is something more than a member of a minority. He is a child of God, individually precious, whose problems are the problems of the entire Christian family.

What are these problems? Like the problems of all people, they fall into three broad categories: Economic, physical, and psychological. But there are differences peculiarly equated with age. Let's look at the lives of some senior citizens whose actual names are on FORTH's mailing list, and whose stories illustrate some typical difficulties:

JOHN WOOLTHORN is seventy. Five years ago his firm gave him a farewell dinner, a gold desk set, a hearty "Drop in and see us whenever you get a chance," and a pension that represented about half his salary. A relaxed, well-integrated man, John had found satisfaction in his job for thirty years, but had identified as strongly with his home and a selection of outside interests. After

• The first of two articles on the aging, presents some of their problems, the second to appear next month will describe the Church's program for the aging.



Church Photograph Contest

Fruitful years or frustrating?

By 1975 twelve per cent of all Americans will be over sixty-five. Whether their lives are rewarding or wretched will reflect on the entire community.

five years of retirement, he can say, "It gets better every day."

In good general health, friendly with their neighbors, interested in community activities and gossip, within visiting distance of relatives, John and Bertha, his wife, keep alert mentally via two thoroughly read and discussed daily newspapers, watch television, manage to get hold of most of the current best-selling books. John has taught himself to be a competent do-it-yourselfer, and his wife has found so many ways to put his papering, painting, upholstering, and carpentering talents to work that he has jokingly threatened to picket the house with a sign de-

claring "Mrs. Woolthorn unfair to labor." John serves on committees for his lodge and veterans organization, cultivates a flower garden, and, minus the sign, takes a two-mile daily walk to work up an appetite for the imaginative, well-cooked meals Bertha prepares in the old-fashioned, time-consuming manner.

But though they seem to have a blueprint for a successful retirement, the Woolthorns' life is shadowed by one of the most common problems of people in their age-bracket. It is the fixed income that does not rise with the cost of living. John's pension is augmented by Social Security benefits, but the amount is just what

it was five years ago. Already, as prices spiraled, the Woolthorns have given up their car, stopped going to more than a movie a year, cancelled plans for trips they had hoped to take. And, they are apprehensive about the future. What would happen if either of them came down with a serious illness—their income meets their present needs, but would not stretch to cover prolonged medical care. What will happen if Bertha, like the majority of American women, outlives her husband—his pension will last only his lifetime, and Social Security alone will not enable her to maintain their home. Or, even if they live on together into advanced old age, what will happen when John is no longer able to shovel snow, make repairs—such services cost money, and the Woolthorns will not have it. Their one son is a newspaperman, who, like the children of a majority of American families, lives, in adulthood, far from his hometown—the Woolthorns know it would be a sharp sacrifice for him, and for his wife, to help them. Their days are unhurried, comfortably full and peaceful—if they push back these fears.

A few blocks away, where the homes grow more pretentious, Ulysses Birdham, sixty-eight, is finding retirement neither pleasant nor peaceful. General manager of an electrical equipment plant, Ulysses thought of himself as his employees thought of him—"the boss." He

continued on next page



Bridge in the sun fills hours for senior citizens who have elected to spend their retirement in the South

THE CHURCH AND THE AGING

continued

bumped into the compulsory retirement age with a painful thud—overnight “the boss” was gone, and in his place was a meaningless old man with nothing to do. Gardening, painting, reading seem trivial pot-boilers to Ulysses, accustomed to daily decisions affecting an industry and the lives of hundreds. His wife calls him “a caged bear,” and his restlessness is beginning to wear on her nerves. He has begun to lose weight, to develop aches and pains his doctor cannot identify. His pension and savings are ample—but the decrease in his monthly check is just one more reminder that his life, measured in terms of production, is over.

AT seventy-five, Perdita Cross is alone. She lives in a cramped, furnished room, heats her canned meals on a two-burner hot plate, washes the dishes in water carried from a community bath room. Childless, Perdita outlived her self-employed husband, who left her with neither savings nor Social Security. She has

had to swallow her pride and apply for public assistance—but she manages well on the small check it provides. Most of her friends are gone—the few she has left live either with children or their husbands, and she is sensitive enough to space her visits and not “wear out her welcome.” After Perdita cleans her room in the morning she goes to the park if the weather is good, sits in the sun, exchanges a rusty-voiced word with an occasional curious child who drifts momentarily away from his playmates. In winter, if icy steps and streets do not keep her in her room, she goes to the public library, leafs through the magazines she cannot afford to buy, takes home a novel now and then, though her eyesight is growing dimmer and she finds it hard to concentrate for very long. But Perdita does not complain about her life. She has no one to complain to.

One of her friends, another widow, seventy-two-year old Martha Lopes, has been partially paralyzed by a stroke for several years. Her grandchildren consider her a wonderful

and important person, sitting in her chair, never too busy or too tired to play with them, but she cannot think of herself that way. Martha's daughter and her husband are patient and responsible, but their dream of a house in the suburbs must be deferred until Martha is gone—the house they want will not accommodate an elderly invalid. The Social Security Martha inherited from her husband covers her modest living expenses, but the only nursing home available would charge \$100 a week—an impossibility. Martha tries to be cheerful, to keep the children occupied while her daughter does her housework—but she is beginning to live more and more in the past when *she* was the active, useful young mother.

FOR Charles Condensingford worrying and remembering is over. Nearly ninety, he is wrapped in a grey mist of senility, rousing to say an occasional incoherent word, whimpering only when incontinence makes him uncomfortable. Charles' family could afford to send him to a nursing home, but they feel that taking care of him is their duty, guilt overwhelms them at the very thought of "putting father away." Yet, as they perform the tasks that must be done, their respect and love is changing into annoyance and even disgust, their life-long picture of a fine, considerate father is drowning in the present reality of a babbling, odorless old man who does not die.

Gwendolyn Happenwall, seventy-one, is well-to-do, mother of a successful, sophisticated family scattered all over the country, cultivated, intelligent, widely-traveled. But Gwendolyn cannot accept the facts of aging life. She is still a beautiful woman—but with white hair! She is slender—but her doctor says "No more tennis!" There are wrinkles around her eyes, and last time she bought a dinner dress the saleswoman suggested delicately that—perhaps a higher neckline? It is growing a little difficult to catch precisely what people are saying—but a hear-

ing aid! Men still pay her compliments—but their eyes stray to her budding granddaughters! To Gwendolyn the charm, the poise, the graciousness, the knowledge she has spent seventy-one years acquiring do not make up for one of the brown spots on her hands.

TO, for, and about each of these people the Church has something to say. What it must say loudest, to each of them, is "Welcome." When dwindling income forces them to cut down on their pledges, buy fewer new clothes, when graying hair, sagging skin and bent bodies make them feel unattractive physically, older people often shrink from appearing in congregations of the vigorous, fashionably dressed sons and daughters of their friends. Both clergy and laity need to take special care to let them know that, as far as the Church is concerned, nothing has changed. They are still fully-accepted and acceptable members of the family of God, each with a contribution to make that only he can.

Welcome can be expressed, too, in some wordless, tangible ways. Most older people grow hard of hearing, slower in their responses. A sermon preached at a stronger pitch, a celebration paced a little more deliberately can make the difference between a meaningful hour of worship and a frustrating jumble of confusing sound.

An invalid like Martha Lopes, who can only shuffle on the arm of a daughter or son-in-law, may be forced to give up going to church altogether—or submit to the attention-attracting humiliation of being carried—when the nave is accessible only by a steep flight of steps. Just one entrance approachable by a ramp would make it possible for Martha to attend services regularly again. And, when new hymnals and prayer books are ordered, the committee might remember that older people like Perdita Cross cannot read the tiny type of the standard editions—larger print would give Perdita a chance to sing and follow the Gospel

again. Older people can be reassured, too, that kneeling is not an essential part of prayer, that any priest is happy to administer Communion to them standing or sitting if they cannot assume the usual position.

A prominent Churchman has taken the stump for people like the Woolthorns, whose problem is chiefly economic.

G. Warfield Hobbs, a vice president of the First National City Bank of New York, is chairman of the National Committee on the Aging. With funds from the Ford Foundation, the Committee has made careful studies of economic problems among older people, and Mr. Hobbs urges the Church to use its influence to put across the measures he recommends. One of them is that Social Security payments be scaled to the cost of living index, the benefits rising and falling with the national cost of living. Another is that benefits be extended to provide for medical expenses of persons sixty-five and over. A third recommendation is eliminating the limitation of earnings of Social Security recipients to \$100 a month, a law which keeps many capable older people from jobs which would support them adequately and occupy their time. Mr. Hobbs suggests that benefits might be decreased if Social Security recipients earned over the \$100 limit, but never cut less than fifty per cent. He urges, too, that Social Security coverage be extended to all persons over sixty-five—even women like Perdita Cross who have not worked and contributed to the program. Then, public assistance for the aged, with its taste of charity and its in-the-long-run higher administration costs could disappear.

To men like Ulysses Birdham, and women like Gwendolyn Happenwall, who have not accepted their new roles; to the loneliness of Perdita Cross; to the guilt of the Condensingfords and the dilemma of Martha Lopes, the Church has other answers. In the next issue of FORTH the widespread, specific work of the Church among the aged will be described.

Assembly in Africa

INTERNATIONAL MISSIONARY COUNCIL MEETS IN GHANA

By the Rev. J. Gilbert Baker



CELEBRATED the midnight Christmas Eucharist in the ancient Church of Stoke d'Abernon near our home in Surrey and two days later, still within the Christmas feast, I was worshipping with Africans and those of many other races in the chapel of Akuafo Hall in University College of Ghana. The International Missionary Council assembly, successor to such great gatherings as those at Jerusalem, 1928, Madras, 1938, and Whitby, 1946, was meeting for the first time in Africa. It was fitting that it should be held in Ghana (FORTH, January, page 14), the youngest African nation, but one whose Church history can be dated to the time before Columbus discovered the New World.

Indeed, Columbus himself may

have been on the Portugese expedition which built the first fortress on this coast at Elmina in 1484, and you can see all along this "golden shore" the white castles built by subsequent traders. Their dungeons are grim reminders of the slave trade; but in Cape Coast Castle I saw the record of a new dawn, for there is the grave of the Rev. Philip Quaque, first African Anglican priest whose pioneer ministry began in 1765. Some of his descendants, members of the Anglican Diocese of Accra hold high office in the new Ghana government.

Delegates to the Assembly came from thirty different national or regional Christian Councils, and there was a considerable number of consultants and observers. At the garden

IMC invited representatives of local Ghana churches to participate in outdoor service sponsored by National Christian Council

party in the splendid University College precincts many of the visitors wore national costume. The Indians, the Burmese, the Indonesians, and the Filipinos together made a colorful scene, but our hosts in their brilliant toga-like robes of woven "kente cloth" outshone us all. The Prime Minister, Dr. Kwame 'Nkrumah, wearing a blue and gold robe addressed the assembly in very cordial terms, paying tribute to early missionaries who had so often given their lives for the country in the Master's service. He made it quite clear that he spoke as a Christian

• MR. BAKER is Secretary General of the Church Assembly: Overseas Council in London.

and one who wished to see Ghana become a Christian land.

The Anglican Communion was quite well represented at Ghana, though it will be remembered that delegates to I.M.C. Assemblies do not come from Churches but from Councils. In addition to the Rt. Rev. John B. Bentley, Vice President of the National Council of the Episcopal Church and Director of the Overseas Department, whom I was



ANGLICAN BISHOP of Central Tanganyika, the Rt. Rev. Alfred Stanway, chats informally with IMC delegate from Ceylon

delighted to meet again, there were the Bishop of Manchester, Vice Chairman of the I.M.C., the Bishop of Bradford, Chairman of the United Bible Societies, Bishop Stanway of Central Tanganyika, who is Australian, the Rt. Rev. Eric Trapp, formerly of Zululand and now General Secretary of the Society for the Propagation of the Gospel, the Rt. Rev. Chandu Ray, Assistant Bishop of Lahore in Pakistan, and the Rt. Rev. Stephen Neill, whose writings have done so much to stimulate missionary thinking.

There were clergy and lay people, too, from Kenya, South Africa, Tanganyika, Iran, Jerusalem, and the United Kingdom. A welcome



GHANA CHURCHMEN converse with Dr. McKay. Left to right are Kwame 'Nkrumah, Prime Minister, the Rev. Peter Dagadu, Secretary of the Ghana National Christian Council and Christian Baeta, an IMC vice chairman and professor at University College near Accra, host to assembly

visitor was the Rev. Boling Robertson of Liberia. We met together one afternoon with the Rt. Rev. Richard Roseveare, Bishop of Accra, and spent some time talking over common problems of Anglican missionary policy.

The assembly began each morning with devotions led by the Rev. Christian Baeta, an outstanding leader in the Ghana Christian Council and one of the University College chaplains. These were followed by a session of Bible Study which were for me among the most rewarding periods of our time together. The Rev. Philip Potter from the West Indies gave a remarkable and moving exposition of St. John's Gospel

based on the Risen Lord's commission to the disciples. "The Church," he said, "like the disciples, too often meets behind closed doors for fear. We have the evidence of the Resurrection yet we remain afraid, trying to keep the Church confined in well-marked boundaries."

A second series of Bible readings on Ephesians from Dr. Paul Devandan of the Church of South India was no less stimulating. He dwelt on the fullness of Christ and reminded us that what the Church proclaims and expects is not only in the future but here and now "a commonwealth in which all have the rank of free citizens."

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PLENARY SESSION is presided over by the Rev. John McKay, president of Princeton Theological Seminary, honorary chairman. The Rt. Rev. Lesslie Newbigin, Bishop of Madurai-Ramned in the Church of South India is the new chairman of the International Missionary Council.



In Leningrad's Revolution Square bordered by Winter Palace of Tzars, the Rev. Philip T. Zabriskie talks with interpreter who is associated with the Soviet Committee of Youth Organizations

A Visit to the Soviet Union

AMERICAN REPRESENTATIVES ARRANGE STUDENT EXCHANGE

By the Rev. Philip T. Zabriskie

A U.S.A.-U.S.S.R. student exchange program will send thirty-six American students to the Soviet Union this summer and bring twenty Soviet students to the United States. The American side of the exchange is sponsored by the United Student Christian Council, the national ecumenical student organization known as USCC, the YMCA and YWCA, the Experiment in International Living, and the Lisle Fellowship.

John Bowman, director of the Council of Student Travel which is handling the arrangements, John Wallace, vice president of the Experiment, Ralph Fisher, an assistant professor of Russian history at Yale University, and myself as chairman of the USCC executive committee, spent two weeks in the Soviet Union this spring to complete negotiations.

The only medium through which any Soviet youth or student group can deal with the outside world is the Soviet Committee on Youth Organization, controlled by the Young

Communist League known as Komsomol which is made up of students and young workers between the ages of eighteen and twenty-six. This is an extremely powerful and important segment of Soviet society, and its leaders are very important people to the Communist Party and to the whole Soviet Union. Komsomol is the training ground for young Russians and future Party leaders.

We spent part of our time negotiating with the Soviet Youth leaders, long steady sessions generally four hours each without a break of any kind. The rest of our time was fully scheduled morning to night with sightseeing, visits to universities, factories, museums, youth centers, student gatherings, the ballet, "palaces of culture" and schools. Besides visiting Moscow, we spent a few days in the beautiful city of Leningrad and a few days in Stalingrad, a city which is rebuilding from utter ruin. Ninety per cent of the buildings were de-

stroyed in the war. We were constantly accompanied by a young Komsomol representative and a Russian interpreter, and at every stop we were greeted by smaller or larger delegations, guides, and hosts. Our relative solitude during the last few days in Moscow was no small relief. On the other hand, our many hosts were kind, eager, and more than generous with hospitality and arrangements.

Ralph Fisher, who was our interpreter, will lead the student group this summer. Each of the four participating organizations will send nine students and one leader, a total of forty-one persons who will spend thirty-nine days in the U.S.S.R. and a few additional days in Poland. The whole group will be in Moscow for eight or nine days, then will divide into four parts and go to different parts of the Soviet Union—one in the Moscow-Leningrad-Kiev area, one in the Stalingrad-Rostov region; one in

• MR. ZABRISKIE is Executive Secretary of the National Council's College Work Division.

Brevan and Tifus which is Armenia and Georgia, and the last probably in the region of Tashkent and Samarkand in Central Asia near Afghanistan.

For three and a half weeks each group will travel in the area, visit student and youth centers, factories, farms, and will spend at least ten days in student vacation camps or sport camps with a group of their Soviet contemporaries. This will be the best opportunity in the entire summer to get to know Russian students personally and well. The four groups will reassemble in Moscow for the last few days and then start west and home.

The Soviets, on their part, have chosen to send only twenty students to the U.S.A. We talked some about their itinerary, but this was to be finally negotiated when a Soviet team visited the United States in May. They seem to be more cautious about their students here than about ours there and asked quite strongly that we not schedule their students to stay in American homes. University dormitories or hostels are fine, but not homes, nor did they offer to accept the suggestion that American students spend time in Soviet homes.

Apart from this reluctance, they seemed genuinely interested in the exchange. Certainly all the students we met were interested in it. They are very curious about American student life and I think genuinely eager for the chance to know our students face to face. It is a real opportunity for human contact. One cannot know

at all whether it will ever accomplish anything in terms of major international problems, but in human terms it could accomplish a great deal.

It is important and significant that there will be Christians, leaders of student Christian movements, in the American group going to the Soviet Union. So far as most Soviet students are concerned, Christians are strange people. I visited two seminaries, one in Leningrad and one in Moscow, and of course I saw young Christians there. They do not go to the universities, however, but receive all their higher education in the eight years at the theological academies. Apart from these, I met no young Christians.

Our hosts and the many students with whom we talked seem oblivious to Christianity. They are anti-Christian, professed atheists, but they are not antagonistic toward the Church. It is too remote. I went to Church on each of the two Sundays I was in Russia, once in Moscow, and once in Stalingrad. It took a great deal of insistence each time and usually disrupted the program planned for the day. Each time I was accompanied by a Soviet student, and two others accompanied me to the seminaries. Not one of these students had the faintest idea of what the Christian faith is. Two had never been in a church before. None of them had ever known a

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U.S.A.-U.S.S.R. negotiating teams plan summer student exchange.

Left to right:

the author;

John Bowman, director of

the Council on Student Travel;

Raaf Saako, Soviet team member;

Ralph Fisher, who will

lead the U.S. student exchange group;

Vladimir Popov, vice chairman,

Soviet Committee

on Youth Organizations;

John Wallace, vice president

of the Experiment

in International Living

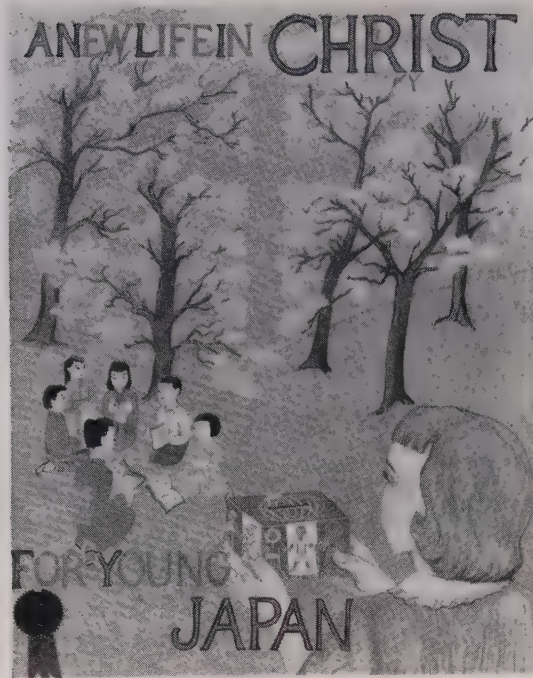
U.S. visitors

file through library

of University of Leningrad.

Mr. Zabriskie also visited

factories, museums, ballet theaters, and theological seminaries



Judith Andriana Beaulieu, West Suffield, Conn.
Second prize, 14-17 years

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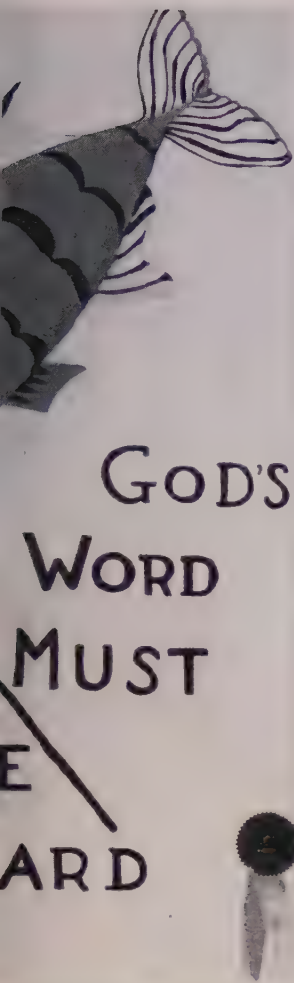
Four Poster Contest Entrants Win Trip to New York City



Gin Briggs

THE sights of the city, new food, and new friends gave the four Church School Poster Contest winners four fun-filled days in New York last month. Visiting the United Nations at left are Larry Eifert, Springfield, Ill., Wendy Ann Watkins, El Verano, Calif., Susan Milton, Winston-Salem, N.C., and Judith Andriana Beaulieu, West Suffield, Conn. The prizewinners also toured the RCA Building, the Empire State Building, the Cathedral of St. John the Divine, and National Council headquarters. They dined Japanese style at the Saito restaurant, maneuvering chopsticks under the tutelage of Wendy who lived in Japan for a year. They ate at their first automat, went to the circus, and attended the Japanese art exhibit at St. James' Church (see page 7). As a gift to their parents, the children's portraits were sketched by Camilla McRoberts, professional portrait

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Larry Eifert, Springfield, Ill.
First prize, 11-13 years



Janet Susan Milton, Winston-Salem, N.C.
First prize, 14-17 years

Wendy Ann Watkins, El Verano, Calif.
Second prize, 11-13 years

EPISCOPAL



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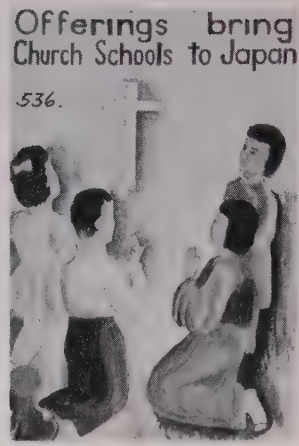


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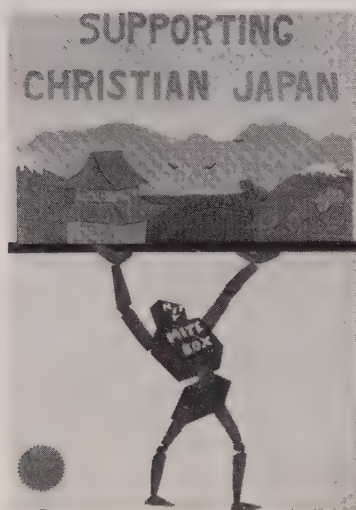
residing Bishop and Mrs. [unclear] to the prizewinners [unclear] Greenwich, Conn., [unclear] their last evening together. [unclear] Church School Missionary [unclear] Contest was open to all [unclear] church schools in two [unclear] ten to thirteen, and four- [unclear] n. More than seven hun- [unclear] re submitted on the sub- [unclear] ject which is to be used [unclear] es in the Missionary Dis- [unclear] and church schools in [unclear] nel of judges included [unclear] rtist and illustrator from [unclear] the Rev. John G. Harrell, [unclear] etary of the National [unclear] on of Audio-Visual Edu- [unclear] C. Houston, New York [unclear] st, Sally M. Humason, [unclear] of FORTH, and Lou Nie- [unclear] phia printing executive.



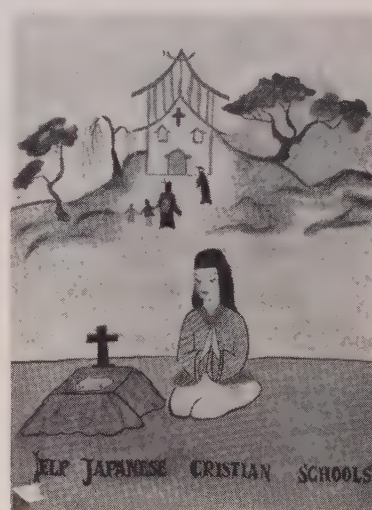
James Hampton Bird III, Norfolk, Va.
Honorable Mention, 11-13 years



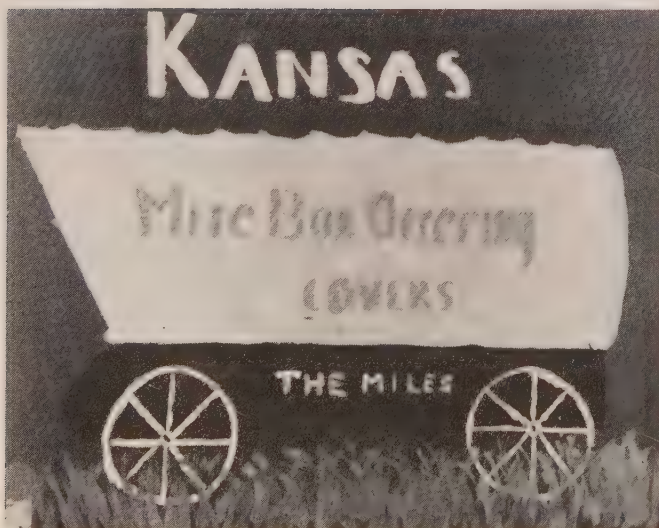
Christine Ives, Rochester, N.Y.
Honorable Mention, 14-17 years



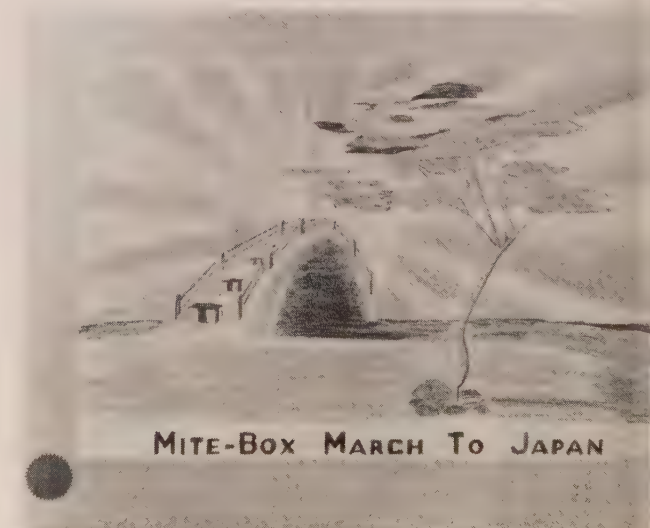
Theodore Nick, Jr., Severna Park, Md.
Honorable Mention, 11-13 years



Tiia Pustroem, Greystone Park, N.J.
Honorable Mention, 14-17 years



James Percival Ryon, Waldorf, Md.
Honorable Mention, 14-17 years



Richard Lee MacGregory, Longmeadow, Mass.
Honorable Mention, 11-13 years



European

Game for a crown is played by intent-faced Althea Gibson, using her legendary, wicked, forehand stroke

Churchmen in the News

Courts, Crowns, And Songs

IN May, 1956, two young women stood side by side before a cheering crowd at Wimbledon, England. In age they were only a year apart. Both were members of the Anglican Communion. And both were queens. Elizabeth of Windsor had worn her crown for three years. The heavy, embossed gold plate she handed that day to Althea Gibson was equivalent to a crown in the world of tennis.

They had approached their crowns by routes as diverse as any on earth. While Elizabeth was studying in her throne-shadowed classroom at Windsor Castle, Althea Gibson was a blue-jeaned tomboy on the streets of Harlem, playing a wicked brand of tennis with a wooden paddle that nobody could have confused

with a sceptre. But queens are queens by the grace of God, predestined to discovery.

Bandleader Buddy Walker would have laughed loud and long at the notion of himself as an avant-courier. Business for musicians was so bad in just-post-Depression Harlem that he was keeping body and soul together with a job as a playground instructor for the Police Athletic League. Assigned to the roped-off play street where twelve-year-old Althea Gibson spent most of her waking hours, Mr. Walker watched her wielding her wooden paddle and prodded her into the city-wide paddle tennis tournament. It was the first skirmish in the battle for the throne, and Althea won it handily.

She aroused so much comment that Mr. Walker began to suspect that he might be a queenmaker. He equipped the leggy youngster with a cheap tennis racket—this one with strings—took her to a public court and persuaded some of his friends to trade volleys with her. In a few minutes the surrounding courts emptied while everybody watched solid, adult tennis players getting a sound trouncing from an untrained pre-teenager. One of the watchers was a member of the Cosmopolitan Tennis Club, a choosy Negro organization coached by one-armed Fred Johnson, doubles champion of Nassau in the Bahamas. Mr. Johnson heard about Althea that afternoon,

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TENTS and trailers replace traditional hogans when Indian comes in contact with white man's world, desert-driven to seek manual labor in Farmington.



ST. LUKE'S, Carson Post, parish dinner draws Navajos from great distances. Below, youth on summer service project refurbish San Juan Mission cottage.



ROUGH and weather-worn is Navajo country, a land of too much sun, too little rain. At the foot of the San Juan Indian Mission, Farmington, New Mexico, runs the San Juan River, cutting a green swath through the desert. Despite this oasis and a few trees struggling in the shade of the buildings, the San Juan Mission is desert-encircled, desolate. Behind it rises a few barren hills, far to the north can be seen the snow-crested peaks of Colorado, elsewhere is nothing but sun-dried, sage-brush-spotted, mesa-studded plateau. Here dust storms flourish and a whole month's rain may come in one violent thunderstorm. Temperatures range from winter sub-zeros to summer highs well above one hundred.

A few miles beyond the San Juan Mission begins the Navajo Indian Reservation, as extreme in climate as it is in size—sixteen million arid acres in northwest New Mexico, northeast Arizona, and the fringe of Utah. Isolation has kept the Navajo apart from the white man's world. In the traditional hogan he lives as his father lived, shepherding his scraggly sheep, eking a mere existence from the eroded earth. The Navajos' hopes for the future hardly match the brightness of their rugs, worth five cents an hour in terms of time, or the turquoise and silver jewelry which must be pawned to buy food if hunger forces too many inroads into the already sparse sheep herds. The desert offers little to the sheep that graze it, less to the Navajo people.

Between the San Juan Mission and the river a few Indian families have set up camps. In the vicinity of Farmington a thousand trailers and tent homes house many more. Off the drought-doomed desert they have come to pick fruit or vegetables in irrigation projects, to work for uranium prospectors, to do any manual labor that is offered to them.

Farmington is having a hard time absorbing the Indian, and the Indian is having a hard time adjusting to the white man's ways. Juvenile

delinquency, parental delinquency, alcoholism are on the increase. In one day if seventy people are jailed on charges due to drunkenness, sixty may be Navajos. At night the Farmington police arouse the mission superintendent to fetch a small child from the side of his parents, sprawled senseless by the roadside of the railroad tracks. The parents are sent to jail where the county nurse



Monkmeyer

NAVAJO is largest and fastest growing Indian tribe in United States, today ten times its size when conquered by Custer. Most Navajos live isolated lives, seek livelihoods tending sheep.

Comfort to Waste Places

DESERT-ENCIRCLED SAN JUAN MISSION IS BOTH HOSPITAL AND CHURCH

pumps out their stomachs, the child is sheltered at the mission vicarage, or if still in diapers, at the mission hospital. Next week, next day, the story repeats itself.

To these Indians who seek but do not find a better way of life, and to those who remain deep in the desert, the San Juan Indian Mission offers a two-fold ministry: medicine and the message of Christ. To its hospital doors come six hundred bed patients and a thousand clinic cases a year, its pastoral work reaches two thousand people.

Begun as a Methodist mission and transferred to the Episcopal Church in 1917, the San Juan Mission Hospital was constructed in 1922. Built to accommodate twenty patients, it often cares for forty. No Indian who travels two hundred miles expecting kindness and help can be turned away. During epidemics of diarrhea and dysentery among the children, cardboard boxes are employed as emergency bassinets, and the mission superintendent, the Rev. Eugene Botelho, tries his hand at operating the diaper-filled washing machine. For thirty years Dr. M. D. Moran, a Roman Catholic doctor, has served the hospital without pay, for twenty-

six years Jane Turnbull has nursed the patients, often working alone on call twenty-four hours a day. Today a second nurse has joined the staff.

Thirteen doctors and two dentists used the hospital facilities last year, referring tonsillectomies and appendectomies, fractures, snakebites, burns—all the accidents of everyday living, as well as diseases ranging from heart ailments or epilepsy to tuberculosis, ever present among the undernourished Navajo. Not all patients can pay, some bring rugs and vegetables to cover hospitalization, many take years to clear up a fifteen dollar bill.

Although the Navajo death rate is high, the birth-rate is higher. From many tribes, from the Four Corner States come Indian women to have their children at the San Juan Mission Hospital. A few years ago, a Navajo came many miles from Arizona to have her thirteenth child. Never before had she seen a white doctor or a hospital. Never before had she heard Christian prayers spoken in Navajo. Last year, when one of the woman's daughters moved to the mission neighborhood, she asked a field worker about baptism,

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SUPERINTENDENT, the Rev. Eugene Botelho, baptizes patient from Shiprock

This is the second in a series of articles on the various types of the Church's ministry to the campus. The first (March, page 10) described a university parish composed entirely of members of the academic community with its own chaplain. Most college work, however, is done through regular parishes such as the Church of the Good Samaritan, Corvallis, Ore., the subject of these pages. Future articles will concern a Canterbury House at a Negro College, international students, and the Church's mission to the commuter constituency of a subway college.

WHEN young people are away from home for the first time, making their own decisions and facing new ideas, the Church is a stabilizing factor in their changing environment. Proclaiming the Gospel of Jesus Christ on every college and university campus is an imperative missionary task today. It is a mission not only to Episcopal students—it is a mission to the unchurched on campus and also to faculty and administrators.

It is both impractical and impossible to station an Episcopal chaplain on every one of 1,800 college

Town Meets Gown in Church

BOTH CAMPUS AND COMMUNITY COMPRISE CORVALLIS PARISH

By the Rev. Charles S. Neville



Canterbury ice cream-freezing frolic

campuses in the United States. It would take almost a quarter of the clergy to fill that many posts. And so, wherever possible, the Division of College Work and the National College Work Commission are assisting parishes to integrate neighboring college communities to their total parish life. The assimilation of the campus population into a parish has many advantages not inherent in a campus church, for when students and faculty sing in the local choir, teach in the neighborhood church school, and participate in the life and worship of the parish in the same manner as every other parishioner, the church is a more effective link with home.

The Church of the Good Samaritan near Oregon State College, Corvallis, Ore., does a natural, normal job of college work. The whole parish is organized to minister to the total campus with eyes open to the opportunity the college presents for the mission and message of Christ.

Often the best missionaries on campus are the students themselves, the faculty, and the local parishioners. No sermon can speak the call to worship more clearly than the forty faculty personnel, including the dean of women, who worship regularly at the Church of the Good

Samaritan. Of the fourteen vestrymen who assemble each month to review the past and plan the future of the parish, six are members of the faculty or administrative staff of Oregon State. Four college professors and two house mothers sing in the adult choir, faculty wives are on the church school staff, a student wife advises the Young People's Fellowship, the women's group has its share of college-related members.

The whole work of the Church is demanded by a college congregation. One does not think of college work as a ministry to the sick, yet it is. Calling on the sick in the infirmary, the victims of automobile accidents or those undergoing surgery in the Good Samaritan Hospital, a diocesan institution and the only hospital in Corvallis, is a regular task of the two priests and one woman worker who make up the parish staff. For such a person as a student from India, with no family in this country, who had emergency surgery during vacation when his college friends were all away, the Church is a "god-send" to a sick and lonesome soul.

One does not think of college work as a ministry to the poor, yet it is. Mr. and Mrs. John Goertz arrived in Corvallis with ambition and faith but no funds other than some GI benefits, soon exhausted. Both wanted a college education. John and his wife, Lorna, agreed to work as sexton. The parish gave them an apartment and an hourly wage. Today they have both graduated and John is keeping his job as sexton while he continues at graduate school. The Church of the Good Samaritan feels fortunate to have a college graduate as sexton. One of John's predecessors is today a very successful priest in the Diocese of Oregon.

Every sacrament is used at the Church of the Good Samaritan, including ordination. Although Oregon State is not a liberal arts college, recruiting for the ministry is more than a minor activity, and parish life offers stimulation to students with a latent vocation. Lay reading, church school teaching, program planning, study, and worship leadership give students a taste of the Church's work. Six clergymen at work in the Diocese of Oregon are graduates of Oregon State, and four at work in other dioceses. Living and

worshipping in the parish today are three postulants, one an instructor in mechanical engineering.

Beyond the requirements of regular parish work within a congregation of 750 Corvallis residents plus more than four hundred students, faculty, and college-related personnel, the Church of the Good Samaritan offers a specific program to foster the cause of Christ on the college campus. A Canterbury council consisting of the church staff, two elected faculty advisers, and six elected student representatives meets weekly throughout the school year, planning program and policy. Through the mail and through house representatives, they spread the news of what is going on at the church. They try to have a representative in every dormitory group, for the hardest student to reach is the isolated student living in a residential room, and he frequently needs the Church most.

The program directed specifically to the college includes a couples' club for married students, Sunday evening study programs, and inquirer's classes. Last year twenty-two of the eighty-six persons baptized at the Church of the Good Samaritan were students or faculty, and fifty-six of the one hundred confirmed. The regular morning worship services and evensong, just instituted last year, are well attended by students and faculty.

Although Oregon State is a secular institution, it is friendly to any co-operating church activity, furnishes lists of students' religious preferences, gives space in the student center for mid-week celebrations of the Holy Communion, meetings, and study groups, and schedules students on an evening meditation program over station KOAC.

Through the Church's program on campus and in the parish both campus and community benefit. The students, who like to be treated as adults away from home rather than young people, make their own contribution to parish life, assume their own responsibilities. Long before most churches had a coffee conference after the eleven o'clock service, the students decided we needed one on damp Oregon Sundays when people cannot stand outside church and talk. The students made the coffee and served in the parish hall, the



Weekday campus Holy Communion

parish soon saw the value, and now the coffee conference is a regular part of parish life.

Fraternities and sororities used to have "hell week" as part of their initiation. Through the inter-fraternity council the students volunteered to give up "hell week" in favor of "help week." Each spring the whole fraternity, not just the initiates, volunteers the labor to paint, prune, pick, weed, plant, clean and otherwise serve the whole community, especially the churches. The Good Samaritan's junior warden has a hard time getting himself organized to use between forty and sixty volunteers.

College work at Oregon State offers a Christian environment for students to mature in mind, emotion, and spirit. By the time the student leaves Oregon State, if he becomes involved in the church program, he has learned to find a parish away from home. In our transient American life he will have to make such a change several times in the years to come.

MR. NEVILLE is rector of the Church of the Good Samaritan, Corvallis, Ore.

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He sendeth springs into the rivers which run among the hills.

All thy works praise thee, O God; and thy saints give thanks unto thee.

All the beasts of the forest are mine, and so are the cattle upon a thousand hills.

All thy works praise thee, O God; and thy saints give thanks unto thee.

What is man, that thou are mindful of him? . . . Thou madest him to have dominion of the works of thy hands.

All thy works praise thee, O God; and thy saints give thanks unto thee.

BLESSED Lord, who didst walk with thy disciples through the country lanes and fields of Galilee; Be thou with us, thy servants, in all our ways; make us good companions on the journey of life; and keep our feet ever in the path which leadeth unto thee; who art with the Father and the Holy Ghost, one God, world without end.

For Travelers

ALmighty God, giver of life and health, guide we pray thee with thy wisdom all who are striving to save from injury and death the travelers on our roads. Grant to those who drive along the highways consideration for others, and to those who walk on them or play beside them thoughtful caution and care; so that without fear or disaster we may all come safely to our journey's end, by thy mercy who carest for us; through Jesus Christ our Lord.

—BISHOP CRICK

WE praise thee, O God, that none can go beyond the reach of thy loving care. Protect upon their travels all those who visit other lands and so bless them with thy Spirit that their eyes may be open to thy manifold gifts, that in humility they may learn of others, and that in their freedom they may witness to the salvation that is in Jesus Christ, our Lord.

—C.W.F.S.

For Married Couples

O GOD, our Father, we thank thee for uniting our lives, and for giving us to each other in the fulfillment of love. Watch over us at all times; guide and protect us; and give us faith and patience as we hold each other's hands in thine every moment of every day and night, and draw strength from thee and from each other through Jesus Christ our Lord.

—CANON MACNUTT

Edited by the Rev. CHARLES W. F. SMITH, D.D.

Churchmen in the News

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took her on as a pupil after he saw her hit one ball.

The queen was on the courts. By 1945 she held the New York State and National Girls Singles titles of the American Tennis Association. In 1946 she had a lucky loss. A girl named Roumania Peters beat her out for the Negro Woman's Singles Championship, but Althea's playing attracted the attention of two young doctors from the South, who decided to follow Buddy Walker into the queen-making business.

Althea was nineteen. She'd quit school in junior high, and except for more tennis, had few plans for the future. Under the collective wing of Drs. R. W. Johnson, Hubert Eaton, and their wives she graduated from high school in Wilmington, N. C., won a scholarship to Florida A&M University in Tallahassee.

She spent her high school vacations winning tennis tournaments under the auspices of the American Tennis Association, and kept it up after she got to college. In 1950 Althea scored a telling victory against racial restrictions when she was invited by the United States Lawn Tennis Association to compete at Forest Hills, the first Negro ever to play there.

The matches were touch and go, but Althea finally lost to Louise Brough. Some of her fans thought it was a good thing for Althea as a person, that she wasn't ready to be national champion. Althea disagreed, but salved her disappointment by winning the Caribbean and Good Neighbor Championships in 1951, and with a brilliant tour of Europe and England sponsored by both ATA and USLTA.

In college Althea was confirmed. Exposed to the Baptist Church as a child, the exuberant, informal services "struck me the wrong way," she remembers. A number of her college friends were Episcopalians, and, she says, "it was such a different church, it seemed so dignified." She is still a member of St. Michael's and All Angels', Tallahassee.

Her degree was due in 1952, and Althea had to face the fact that fame as an amateur tennis player doesn't buy groceries. She accepted a job as physical education instructor at Lin-

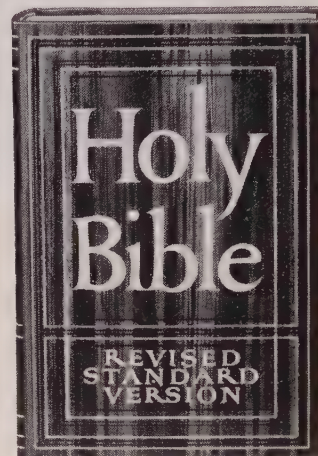
coln University in Jefferson City, Mo., where she proved she could compete with the male athletes on the faculty in every sport they'd let her try, including basketball. But Jefferson City's brightest lights looked dim to the girl who'd left New York City only to see the world. After what seemed an eternity of evening nail-gnawing, Althea decided to chuck both teaching and tennis and join the WACS. Her friends howled in horror, but Althea was firm until the State Department saved the queen for posterity by arranging an eight-month tour that

sent her around the world and brought her back with her hands full of the French, Asian, Scandinavian and a few other titles.

One of them was the Wimbledon Doubles Championship—but it took another tour to earn Althea the crown, the Wimbledon Women's Singles Championship for which she defeated Darlene Hard, plus the Doubles Championship she won with Miss Hard. They are the world's top tennis honors. Back home, she added a jewel with the United States Women's Singles and Mixed Doubles titles.

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Churchmen in the News

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Today, for a between-tournaments home, the Queen of Tennis is furnishing a modest, pink-walled, room-and-a-half apartment on New York's Central Park West. There aren't enough chairs yet, even for people, so on the floor in the corner sits a giant Koala bear with a tiny bear on its back, souvenir of her triumphant tour of Australia. On the TV stands a world-globe, familiar territory to Althea, and two tennis trophies. At the moment her Wimbledon trophy, a reproduction of the engraved golden plate which is kept permanently in England, is out of sight, but it is scheduled for the place of honor in the trophy case Althea plans to install as dominant feature of the room. One of the drawers in her new, dark-wood desk is full to the brim with letters she has received from all over the world since Wimbledon. She is valiantly trying to answer them on the portable typewriter pushed under the desk, but they reproduce themselves as soon as the pile can be measured in inches.

A tall, brown-skinned girl, Althea Gibson dresses with a tailored taste that shows off one of the slimmest figures in public life. Her greatest natural beauty is her speaking voice, a deep contralto that makes the average woman sound like a piccolo beside a viola. Set to music, it may be Althea's future. She is taking singing lessons, is critically studying some non-commercial test recordings she has made. The phrases that drift from her yellow kitchen while she brews her excellent coffee sound thrilling, torchy and professional, an echo of the opinion of musicians who heard her in her one public appearance as a vocalist at a celebration honoring the late W. C. Handy a few months before his death.

"I've found that sometimes," Althea says, "the old saying is true—'uneasy lies the head that wears the crown.'" She is thinking, for one thing, of financial pressures, which are very real, though the world assumes she can live like other queens. Then, too, she has made enemies, the enemies an emotionally honest woman can make among critics who look for a silky competence at public relations and make no effort to discover her native graciousness, her strong sense of gratitude to the people who have helped her, and her thoughtful understanding of her own experiences. Through it all she has retained a native dignity and self-respecting simplicity that enable her to talk about her startling career with healthy pride and unclouded perspective.

Tomorrow? Tennis, of course. Hopefully, a singing career that will make it possible for her to buy a country home for her parents. Marriage, if the right man presents himself, and children, if she can be sure they'll have the kind of home that makes for champions—not just at tennis, but at living.



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Assembly in Africa

continued from page 13

Reports to the assembly made it clear that the growth of such Christian communities is taking place on a regional basis. In Southeast Asia the Churches are catching the enthusiasm for missions among their own people. There are already examples in some Churches of Filipino or Indonesian Christians going as missionaries to Thailand or Korea. To encourage this kind of work the ecumenical conference held at Prapat, Indonesia, last year proposed the organization of the Southeast Asia Christian Council, and the assembly in Ghana warmly endorsed this plan. Two well-known Asian Christian leaders, Dr. D. T. Niles of Ceylon and Kyaw Than of Burma will be its secretaries together with the Rev. Alan Brash of New Zealand, a part of the world deeply concerned with Southeast Asian affairs. These appointments mean that missionary planning in Southeast Asia will be based on sound study and will come from Asian Churches rather than from western mission boards.

The revival of Buddhism and Islam in this area provides one of the new Council's major concerns. Kyaw Than as a Burman urged that there should be a deep theological understanding of Buddhism in the study center being set up in Rangoon. In a wider context the assembly also heard of plans for an intense study of Hinduism and Islam.

Anglicans will be represented on this Southeast Asia Council and will share their own experience of regional development which we expressed in the Manila meeting of the Southeast Asia Episcopal Council when bishops, clergy, and laity of neighboring dioceses met last year (FORTH, May, 1957, page 14) to see how ideas and resources in this area could be shared.

The assembly also heard of the successful Caribbean Consultation held in 1957. One of the features of this Assembly was the evident growth of non-Roman Christian bodies in Latin America. Plans for an all-Latin America conference for 1959-60 were announced by delegates from Cuba, Puerto Rico, Mexico, and the River Plate. It is hoped that the voice of the Episcopal Church with

its growing concern for this area will be heard on behalf of the Anglican Communion in such a gathering.

Thirdly, regional grouping of Christian Councils could be seen in Africa itself. Africans from every part of the continent came to Ghana, but as some of the local Councils from which they came, for instance, Nigeria and Kenya, were not fully members of the I.M.C., their delegates did not seem to speak as freely as one could wish. Foreign missionaries were also prominent in the Africa delegations and this may also have been an inhibiting factor. But at the all-African Conference at Ibadan, Nigeria, which followed immediately after the Ghana Assembly I believe the African Christians responded more vivaciously to a program which dealt more definitely with their own concerns.

Discussion groups occupied quite a large part of the assembly's time, and, while they produced no startling results, provided a valuable forum in which members of older and younger Churches could speak frankly with each other. I was in one which considered the place and function of the missionary. Proof that we did not only mean the conventional western brand—one of our leaders was an Indian minister of the United Church of North India serving in East Africa.

Some western missionaries evidently feel perplexed that they are

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Assembly in Africa

continued from page 27

not used more by the younger Churches as agents of evangelism; on the other hand, younger Churches are sometimes at a loss how to use a missionary who appears to be less well trained and more highly paid than one of their own pastors or teachers. But for the most part there is a deeper trust and our chairman, a Burman Baptist, said he felt that we should grow from "partnership in obedience" (the phrase coined at Whitby, 1946) to "sonship in obedience."

The trust between fellow workers can only be found in a truly world conception of the Church. This was why the major question of the I.M.C.'s integration with the World Council of Churches was so important. For hesitation on this point may well be interpreted as a desire to hold on to old patterns of missionary organization, and this will lead to restiveness particularly among Asian Churches and Christian Councils.

The plan of integration was ably put forward by the chairman, John Mackay of Princeton Seminary, by the chairman of the joint I.M.C.-World Council committee, H. P. van Dusen of Union Seminary, New York, and for the World Council Central Committee by Franklin Clark Fry. The great majority of

delegates clearly wanted the change and for the Asian Christians the question was "Why not integration of the two movements which both took their origin from the famous Missionary Conference of Edinburgh, 1910?" But there were hesitant voices among some European delegates and the representatives of Councils, like that of the Congo which are only loosely connected with the I.M.C. and look with definite concern upon the aims of the World Council. To allay these fears the World Council secretary, Dr. Visser t'Hooft, announced that the WCC would postpone for a year its next General Assembly when this integration must be ratified. The I.M.C. officers announced that the time would be used to explain more fully to member Councils the aims and implication of the integration plan.

The other main business of the Assembly was acting upon the exciting news that Mr. Rockefeller's Sealantic Trust was giving \$2,000,000 for theological education, a sum which had already been matched by another two million from the mission boards of the United States. Those of us from other countries have been overwhelmed by the generosity of the American Churches both in this respect and in their contributions to the I.M.C. funds, and by the wisdom of leaders who have clearly shown that they will not use this money as an instrument of policy but will seek to share it for the good of God's Church everywhere. A great opportunity for improving the standard of the ministry lies before the Churches. It was agreed by all that the I.M.C. Secretary, Charles Ranson, would make an admirable secretary to the important new fund.

It was a hard-working conference and one where old friendships were renewed and new ones made. There were no trumpet calls of prophecy nor any premature triumph songs. But there are plenty of unfinished tasks, and I believe that most of us felt strengthened by what we had received in Ghana to go forward in faith and joy.

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Comfort to Waste Places

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for her mother had gone home from the hospital, told her about the Navajo prayers, told her to become a member of the mission.

There is no word in the Navajo language for religion. Religion is part of everyday living. The rituals of the non-Christians involve extremely complex ceremonials or sings, lasting for hours, days and nights, conducted by a singer, or medicine man, and concerned to a large extent with healing. It is appropriate that a mission to the Navajo should be concerned with both spiritual and bodily health, for the Navajo looks upon the two as traveling hand in hand.

Each Sunday morning, the Rev. Eugene Botelho goes from bed to bed, from patient to patient, sprinkling holy water before celebrating Holy Communion in the hospital chapel. Even in this sanctuary, one can still smell the ether, still hear the new-born babies cry.

All Saints', a congregation of some twenty families in Farmington uses the hospital chapel, hopes soon to have its own building. At present the vicarage is used as a gathering place for children and families, affording limited facilities for community work so necessary among people whose lives are in upheaval. The Birthday Thank Offering for 1957-58 and 1958-59 will build a community center for the church in Farmington, a center with space and equipment to offer an evangelistic, educational and social program through which the Church can minister to the whole life of the Navajo people, some of whom already walk twenty miles to attend an evening program at the vicarage.

The pastoral work of the San Juan Mission stretches far beyond Farmington, far down the San Juan River, thirty miles or more to St. Michael's, Kirtland, St. Luke's Carson Post, St. Charles', Fruitland, St. Augustine's, Shiprock, and five government schools.

At St. Michael's a few months ago, a Navajo man and woman were joined in Holy Matrimony. The bride was dressed Navajo style, a white skirt and purple velvet blouse, a basket of mush replacing the bouquet. When the Rev. Eugene

Botelho asked, *Who giveth this Woman*, the bride's father stepped forward and performed the traditional Navajo ritual of hand washing and the sharing of pollen and mush between the bride and groom. Then the ceremony continued according to the Book of Common Prayer, with the blessing of the ring, a ring of silver inlaid with turquoise. Following the wedding four hundred friends and relatives participated in a Navajo feast of stew and fried bread cooked outdoors.

Beyond St. Michael's, beyond St. Luke's, beyond St. Augustine's, the Gospel goes far into the reservation. Navajos affiliated with the San Juan Mission are reached regularly by mail if not personally by the priest or woman worker who assist the mission superintendent in the field. Through the hospital patients the influence of the Church spreads many miles, bridging the distances between the San Juan Mission and the largest group of Indians in the United States, many of whom know no English, many of whom have not yet heard of Christ.



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Visit to Soviet Union

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Christian amongst his friends and contemporaries. This may not be conclusive, for Christians in the university, if there are such, might keep quiet about their faith. It would not be illegal to be a Christian, but it would prevent them from belonging to Komsomol or any important student organization. It would probably harm their future, and, apparently worst of all, it would render them an object of scorn and wonder amongst their peers. These facts are not new, but direct encounter with this absolute ignorance impressed me terribly. Christianity was no more real or lively to them than Greek mythology would be to us if someone told us it was a serious and living religion.

The churches themselves were very crowded indeed, but many churches are closed, and almost all the worshippers whom I could see were very old. The seminaries are full and quite well maintained. They were happy to receive an Anglican visitor from the United States.

The entire visit in the Soviet Union from March 29 to April 14 as well as stops in Warsaw and Prague was fascinating and full, still difficult to digest. Impressions fly through the mind: Moscow, cold and gray . . . the Kremlin is beautiful, especially lit up at night . . . Lenin's picture is on every office wall . . . Stalin's statue still occurs here and there, but seldom . . . students hardly ever asked us difficult questions about race problems, H-bombs—were they coached not to? People were curious and friendly wherever

we went . . . it is very hard to get a telephone book in Moscow . . . post-World War II architecture is heavy, gilded, Victorian . . . the stairway in the hotel was locked, one had to wait for the elevator even to go down one floor, and there was a desk with an attendant on each floor at the elevator door. The ballet school in Leningrad is absolutely charming, girls have to start at ten if they hope to succeed . . . the ballet theaters we saw in Leningrad and Moscow were beautiful, one of the few spots of real color and style . . . meal times are roughly nine, three-thirty, and ten . . . clothes are stolid and utilitarian and not colorful. "Russia" is only one part of the U.S.S.R. . . . in the U.S.S.R. false teeth are gold, silver, or steel . . . Uzbeks look like one imagines the followers of Genghis Khan . . . on Palm Sunday, lacking palm trees, worshippers carry bouquets of pussy willow . . . the Hermitage Museum in Leningrad is one of the finest collections of western painting in the world though too crowded to be well hung . . . women are men's equals which means they do equal work as well as enjoy equal rights, we saw many women laborers working on roads, buildings, dams . . . a Russian tourist guide thought my clerical collar was a sport shirt. . . . One could go on and on.

This trip impressed me more than ever with the importance of these exchanges, with the importance of human contact. The trip also made me appallingly aware of the immense danger this world is in. No problems are simple; there are no easy solutions; but I pray to God with a new sort of intensity that step by little step some solutions may be found.

Brotherhood Birthday

THE Brotherhood of St. Andrew is celebrating its seventy-fifth anniversary this year, culminating with a convention in Chicago, Ill., in November. Organized in 1883 by a group of twelve Episcopal men, this organization "for the spread of Christ's Kingdom among men and boys" now numbers more than ten thousand members.

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Read a Book

continued from page 4

Bayne reminds us that such a ruling gives us the balance and order of the Church year, the Church week, and the Church day. Thus the discipline of our discipleship becomes more and more the continual act of our free obedience and offering to God.

The third element is alms-giving, the entire field of Christian service. Here the author discusses the planned use of all that we are and have, for God's good purpose.

Bishop Bayne next moves on into the area of personal relationships, beginning with marriage. He first attacks the misuse of sex in our society, so widespread in the secular sub-Christian culture in which we live. Sex within marriage is but a part of the total complex relationship, a union which presupposes a wholeness into which humans advance. Failure in marriage, he says, is a failure to expect and to give enough. Four elements at least can prevent this wholeness: reserved areas of life into which one partner will not allow the other to intrude, a confused understanding of sexual relations, a failure to accept tensions as the material of which marriage is created, and the limitation which marriage places on freedom. The Church teaches that marriage is a fusion of two personalities resulting in joy and order. The use of the word "order" is significant in the Christian context and Bishop Bayne here could have expanded widely were he writing a marriage manual. In this section, he also touches on the problems of birth control and mixed marriages.

A chapter on family life follows in which are outlined the six major principles which govern the relationship between parents and children in the home. The family itself is the Church, with its ministry and corporate observances connecting everyday life with God. Further, the religion of the home must be mature and not watered down or oversimplified. This leads on to a common standard for all in the home, in religious observance among other things. Childhood is the school in which we learn the responsible use of our freedom. This practice in responsible freedom, however, is re-

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quired by every member of the home, not just the child alone. The final principle is that in the home we need a constant sense of the reality of each person. To these, Bishop Bayne adds the seventh that we must remember that our children belong to God as well as to ourselves.

After home life, comes the discussion of money and stewardship. Men have an obligation of thankfulness for God's bounty. Money has a sacramental character. Care of what God has given us is expressed on our highest freedom, the offering to Him of His gifts. Money is connected with our work, our vocation; God calls us to offer all of ourselves, all that we do, to Him. This applies to our daily work through which also we express how we love God, our neighbors and ourselves.

Finally Bishop Bayne discusses the Christian attitude to death as a necessary part of life. Here the consideration of modern problems, accidental death, capital punishment, and euthanasia, is excellent. Death is the way to eternal life. We must face it as such.

With this basic understanding of personal ethics it is now possible to go on with the next section of the book, dealing with the Church, the Community, and the Nation, and where our duties lie in these fields.

The final section deals with national and international life. Here as throughout his book, Bishop Bayne indicates that there are very few cut and dried answers for Christian living. By the very nature of our freedom, solutions to problems cannot be obtained ready-prepared, for the field of ethics is not "boned wisdom for weak teeth." Christian living is meeting the world more than half way in a positive approach, dealing with problems as they arise in the light which our Master gives us, and resolving our problems triumphantly in Him. "To live as a Christian is, then, to follow along the way of offering with Him, in Him and through Him, Jesus Christ our Lord."

Christian Living is a definite contribution to the study of Christian ethics and is a book which certainly should be widely studied by all members of the Church.

Check Your Calendar

JUNE

- 1 Trinity Sunday
- 11 St. Barnabas
- 24 Nativity St. John Baptist
- 29 St. Peter

JULY

- 3-Aug. 10 Lambeth Conference
- 4 Independence Day
- 25 St. James

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The National Council believes that you don't want your gifts to the Church spent this way. We, therefore, considered possible ways to avoid this waste. We could, of course, increase the price of all publications to cover these accounting costs, this overhead. This solution seemed unwise as it would tend to restrict the distribution of many publications. Another and better solution is to put all sales on a cash basis.

Therefore, effective June 15, 1958, the National Council is asking that all orders be accompanied by payment in full. This will not only eliminate the costs of expensive bookkeeping but it also will save the purchaser all postage costs. Cash orders are always shipped postpaid.

Sometimes Churchpeople say they do not know the prices of the material they want. This need no longer be an obstacle. Prices are printed on all National Council publications, and there is available a complete list of current material. This list is kept up to date by periodic revisions and in the meantime, new titles are listed and described with prices in each issue of *Churchways*, page 16. Copies of the Publications List are sent regularly to all parish clergy and should be available for reference to any interested Churchman.

There will be one exception to "cash with order" — book stores, dioceses, and institutions such as libraries will continue to be granted charge privileges.

Let's see how soon, with your help, we can release that \$17,000 a year to uses more productive for the spread of Christ's Kingdom.

